

Friday, January 13, 1967 -

So we change now and we drink first. And we drink to Gurdjieff. It's his birthday, you know. The first of the year, Russian New Year. Always the 13th of January we remember him. So we drink first. To his health. Of course I say "health" quite advisedly. We've talked recently and every once in a while at times about the possibility of existence of life after death, or rather the continuation of life notwithstanding death of the physical body. You know what I've said; or at least you know my view point about it, that of course I assume, to a certain extent, based on what I would call personal experience, that life always exists, never dies, and that it only takes on certain forms which we, as far as we know, call human beings on earth. But that the only logical explanation of the totality of everything existing in the universe can only be explained by the logical assumption that life never dies and that it always is there, always exists in some form or other; and that although it may be a constant changing of different forms of one into another, that there is no death at all. What we call death on earth is just a temporary changing over from one form into another, and the continuation and the possibility of life existing not always in that what we now assume to be the form and to which we have of course given certain names. And that our limitation is that we cannot see that in the form and the representation of such a form by means of life, that life is the reality. So when I drink to the health of Gurdjieff, it simply means that I know that he exists. And there is no question at all that there is a continuation of that form of life, I would not say immediately under the name of Gurdjieff. For that I think we don't have enough data to be able to say it in such a way. That only for the satisfaction of one's own ability to understand things, one wishes it to be like that; and then we say that that is still there as if there is a spirit or a certain living in a certain world in which this kind of ^{entity} ~~entity~~ that we happen to know as Gurdjieff on earth still is in existence, and we say then again in the form of a Keshdjanian body, or in the form of a Soul body.

To what extent Gurdjieff developed I don't believe that anyone on earth will ever know. If a person on earth can develop to the point where he is similar, or at least has reached a certain height, it means not necessarily the height of Gurdjieff, but that for the purpose of a recognition it is necessary for a man to develop up to man number six - that at that time, if Gurdjieff were seven, that there is a possibility of that kind of a recognition, without being on the same level; and I would almost say, based on that the fact that he continues to exist can become quite definitely noticeable to those who are sensitive.

So when I drink, it is that I wish for another year. Again a year is a form. It's only a certain time element which we call a year. Again there is absolutely no time, because when there is no death, there is no space, there is no dimension, there is no time. There is only Being. And that even drinking then only brings it back when we say for a year and a birthday, that there is a certain point of reference in which we try to bring back to our ordinary finite mind certain existences which we have known, and which during the time of their lives and afterwards, because of whatever they may have left as legacy, still have an influence on us, and that because of that we, in that particular case, not only are influenced but that again and again, because of this kind of manifestation something has been left which is still Gurdjieff in certain forms which belong now to earth. And because they belong to earth, they can belong to us, provided our attitude, our wish, our real desire for wanting to assimilate them has to be there. So when we drink, it is really that we drink to that total existence of which Gurdjieff for us, while he was on earth, was a part. And that more and more, seeing this as a possible growth for him, wanting to become free from his own mortal body, and for whatever reason he happened to be born on earth and walked around us for some time, that for him also, because of this kind of a substance, this kind of a frame in which he happened to be known to us, that also for him the necessity existed to live his life as a man and try to become conscious during that period. So that he also was

under the same kind of a law as we are to search for the freedom for himself from his personality, and then when he died, that he then had an opportunity to continue in whatever form he had accumulated, or for which, you might say, it was ordained that he would have to continue in that way again and again, if he can return to us whenever we drink in his name.

Try to be quiet now. Just relax and try to imagine, whatever the imagination can give you, based on whatever is the result of the influence on you as represented by the ideas about which we now know a little, that at such a time you make contact, whichever way it is, dependent entirely on the condition in which we all are and whatever our own development is, to what extent such a contact can be () intent, or perhaps sometimes a little superficial. But nevertheless there is, I think, a certain force in oneself belonging to the world of objectivity with which we are, I say again, perhaps a little familiar. That because of that there is a possibility of a contact. And when you are quiet, you try now to make and establish that contact with that wherever you now believe Gurdjieff, as an entity - not as a person - as an entity, still in my opinion carrying the name, represented for himself in a certain form which from our standpoint we call Keesdjanian or Soul, that that contact can be established. And with this you send a wish for his health, meaning by that that whatever he is engaged in, that his health will enable him to reach complete freedom. May God bless him.

Part II

So then, New Year for Gurdjieff, New Year for us. It may not be exactly the calendar year, but it is as close as we can make it. And today, unfortunate day?, Friday the 13th? Tape number 14. Yesterday was 13. Eleven, blah-glah-blah. We're always behind them. It's a good thing. You know, we will never reach it.

Not on earth. We simply say man number seven in order to give it a certain aim. We will reach it when we can die. We also would reach it if you could transform your body into a certain entity of lightness so that you then just could float, and gradually ascend maybe to Heaven, in any event be free. I say I don't think we will reach it. I don't think it's necessary. I think it doesn't make any difference. That what counts every day is Work. That what bothers you, that whatever the question may be, whatever the particular emotional state, all the different affairs of ordinary life, all of that doesn't matter at all. You take them in your stride, almost, if you can. At least you try. You take them for whatever they are. At least you have no particular judgment necessary to think that you're particularly favored, or that it is just the other way, and that God is chastising you or whatever. No one knows this anyhow. And it doesn't make any difference, I say, from the standpoint of life or from the standpoint of Eternity or from the standpoint of what our Work is. All the questions that you have now, store it away in your brain, and whatever there is in your heart, or what may be still in the solar plexus. All of that doesn't matter in the least. Not even your relationships with people matter. You are a person on earth and you have only one aim. When you understand your life at least. That is to wake up. No questions to be answered. Nothing of the kind is going to help you in the answering of a question, or in something that becomes a little bit more logically constructed. It will not give you the wish to Work. There will be at certain impetus of realization that something of course has to go on, and that gradually with an understanding of how the structure is of yourself and your body, maybe the universe sometimes, how it is related, how the different people can join, or not join, or hate, or love each other, whatever it may be that you have to do regarding your ordinary work in life, all of that of course is as a matter of course. There is no question any more. One lives, one breathes, one does a variety of things in ordinary life. One keeps on going as well as one can - feeling sorry for oneself;

sometimes having a little joy. It goes up and down like the seasons. This is the condition. We know it, we know it once and for all. We know it for all times, as it were. You don't have to consider that any more. And that among that all the time there are certain questions you don't know, and you would like to have answered for your own satisfaction and the enjoyment of your brain. It's also true. It is lovely sometimes to meet people you can care for. I'm not denying any one of these things. They belong to life on earth. And life on earth, it may be good and it may not be so good. And I say, so what?

Whichever way it is, we have meetings, we talk, we have questions. We have little tasks, tasks for the sake of waking up, tasks for the sake of being reminded. We all the time want an answer to a question we feel is so important. And the only answer is Work. Go ahead and Work. Never mind the answer to a particular question, what will I do with my cat? It doesn't matter at all. If you love it, try to hold on to it as much as you can, if that is what you wish. If you think that suffering is good, go ahead and suffer. If that is what you want to do with your life. But all the time, try to decide it by means of what is right for me, the conditions in which I wish to Work when the idea is to be awake. And all the time the realization that one is asleep and that something has to be done in order to wake oneself up. And that sometimes maybe someone can help you and poke you a little bit. And still the question for yourself is to get out of bed. And to want to do it because something else has to be done: work, activity. This is the solution in ordinary life.

And it is the solution in Work. In ordinary life one dwells in all kind of thoughts, all kind of feelings, which of course at times make you sit down and hope - hope for the best that something is going to happen, and that perhaps God will smile on you and tell you in no uncertain terms that you are a chosen child. But that you

hope that the evil will go away, and that something can be done by thoughts or by a feeling, or by a well meaning thought and a well meaning feeling. And that you accumulate a little bit more data which you don't use because you want to store it away in order to have a memory. So that at times you can bring it up and then can appear to be very learned. And that people then at the time can respect you and admire you and love you maybe. And what for? Again, what for? It is all, you know, vanity, emptiness. Compared to that what is real, and what you should do, and whatever one should do is to fill the emptiness of your mind and in your heart, not with just data, but with experience, with understanding, with activity of a certain kind so that the body can give you a little equilibrium that you need for your mind, for your feeling, so that they don't run amuck. Because that's what they do if you leave them alone.

Ordinary things, just ordinary things. Sitting a table and making a bed. Putting on your trousers or shaving. Drinking some coffee and preparing it. Going out to mail a few letters at the post office. Having a little talk over the phone in order to hear your voice maybe. To do something worthwhile () give \$10 to the poor and write out a check. And all these little things, small things in life. But they are activity. Make something if you can with your hands. Do something, not that you have to be proud of, but that keeps you busy in order to eliminate all those Goddamn thoughts and feelings that you might have. And put those things as energy to work in ordinary things. Almost as soon as you get up, start. Don't sit, don't wait, don't meditate in a nice lovely covered chair. Or stay in bed and hope that God will somehow or other take the covers off for you. He won't. He lets you sleep. Mother nature will let you sleep exactly because she doesn't want you to wake up one way or the other. You are just as good when you are in bed and when you are physically asleep or when you walk around a little bit.

This is the kind of life, you see, that you don't realize as yet what is really involved in all this. Because it means that constantly you're trying to look for something that you haven't got. And you have everything right at your fingertips every time, every moment. Every time that you wish to wake up you could wake up. All the time the moments are given to you for an opportunity to be awake. And it is not dependent on the answering of certain questions or to have a little bit more logicality in your mind so that you then think you can go on. You won't, unless there is a burning desire in you to wish to find out what it is on the other side of the wall. Then you will work because then you become active. I say it many times: active in the garden, active in the vineyard of the Lord. Something that has to be done by oneself with one's body. And not to rely all the time on the accumulation of more and more data in order to understand. With more and more books that you want to read. And more and more people with whom you can talk, talk, talk from now until Doomsday.

Work! Wake up! That is the only answer. And that is the only answer you should receive. I am just as stupid and foolish as you are. I keep on having meetings, groups. I go somewhere else. Again I do the same thing. I give them tapes. Sometimes they listen, sometimes they don't, and it's a waste of energy. And what for? To give them more data? Or maybe to stimulate them so that they can wake up? And perhaps it would be better if they had not tapes. And then they would be forced to do something because there was nothing.

Imagine a year without tapes, a year without meetings. A year without me, me somewhere else, in Samoa or Fiji. Somewhere so that I am not within reach, not even with a telephone. And a cable will take four weeks before it would get to me. Imagine something like that. What would you do then, now? Here you

have all the knowledge that you need, both for your mind and for your feeling if you're open to it. Over a thousand tapes are there. What does it mean, a thousand tapes? If you use or listen to one tape a week, you have material for twenty years! Twenty years! Every week one tape. A tape for an hour and a half which in its condensed form should give you even food for more than two months, because you never extract from a tape what we talk (about). You know that. There is much more, much more. Than you even hear. And besides that you have over a thousand music tapes. And you could listen to that to satisfy maybe at times something that is perhaps your heart that you want emotionally to be affected in a certain way, if it can function. Again, one a week, twenty years. It's a long time.

So, as far as I am concerned, you see, I've done my duty. I have at the present time left a legacy regarding Gurdjieff's work, his method, The "ABC", I've told you time and time again. I've told you clear. And so what would prevent me now? Surely not my conscience, if I left you. And if I simply went and say: "All right, like Hamolinadir, go and grow choongary." Still I will work a little more because I will want of course you know Firefly. To condense it, to write it in such a way that it becomes a little bit more palatable even than a tape would be. So that it could have a certain quality so that something in that like is in a tape that you listen to. And when you can listen to the pauses, to the silences, to the up and down going on of a particular voice in a way or another, or a particular way in which the emphasis is placed on the words. That that, if it is possible to put it in a couple of words on paper, so that in between the lines you can feel what is meant and what I try then to tell you for your life. Last night I mentioned this kind of a thing in Boston. Again there is a tape for you to listen to. Maybe to put it over, to put it again on a shelf.

You see, children, I do not know what you are doing. I don't know yet what I should tell you. I don't know how I can tell you more that it is really important to wake up. I can say, good, three weeks I'll be gone. A tape a day in the morning will keep what? The doldrums away. Maybe if you could spare such a time. Like in a little bit of a book that you can call your diary you write up what are the important events of that day. Or sometimes what is called a Common-Place Book in which you have little quotations. Or a little bit of pamphlets that have been published with verses through the years, every day something from somewhere, Faust or whatever. To live with, to take with you for the day a little thought under your arm. And you carry it. And every once in a while during the day you remember. As if such a time for instance you have a tape. And you take a tape, you listen ten, fifteen minutes. You go with it. There is enough in a tape, I know. Whichever turn of the wheel goes there is something that has to do with Work. And it has to do with - it is not too monotonous. It may be a little dry here and there sometimes, perhaps even a little too theoretical, and maybe a little bit above your head. But what of it? It is a substance for you in order to help you to wake up. And in order to eliminate all the different things that you're all the time busy with, and of course which never have the particular kind of a value.

If you compare whatever moments you spend your time on, what is really important for you? The accumulation again and again and again of knowledge? Of that what you think you have to do, then only perhaps of course you have to spend some time to earn some money. I know. And there are obligations on you, surely, as a father, as a husband, as a wife, as somebody who has to do something for somebody else. All of that. It is a requirement. It happens to be a certain rule of ethics. And of course we have to live in accordance with it. But it is not that important. You can do it almost by just turning your hand a little bit or having your tongue

in your cheek. And then for the rest, and then where is the wish? As I say, there is enough for you. And still you don't use it. I keep on telling you time and time again. Of course I don't expect you to be the kind of fool like I am who spends all his time thinking about this. And to try to live in accordance with certain precepts which I believe in. I don't expect you to do it. I don't expect you to sacrifice too much. But notwithstanding all that I still think that you really are lazy. I still think that you don't utilize your time enough. And that even in ordinary life you don't spend as much time as perhaps is needed in order, you might say, to settle with ordinary life the ordinary questions. And not to have them come up and repeat themselves time and time again in your mind, and not get any particular answer. Either you get an answer. And then it is finished. Or you don't get an answer and then you don't think until you can get the answer. But in the meantime Work until you develop something that is in your mind or your heart with which you then will have the possibility of understanding really the value of all the things on earth as well as outside.

Here is a year ahead of us. You see, I will not be here as often. I've told you. It is not that I want to spread myself thin. Not at all. I want to bring as much as it is possible to a few people who are somewhere. And I'll find them out, wherever they are, who want something. And out of the hundred, maybe one or two. I don't care, if it is only my attention that perhaps can help in some way or other. I don't care if someone else does it. If someone else does it, fine. Bless him. But as far as I'm concerned, I wish to do this because that is my life. And so I go to a little place, Osceola; who knows? To Dallas, yes. Santa Fe, all right. Maybe Wisconsin, even. Maybe somewhere, Santa Cruz. Portland - it starts; good. Los Angeles, Big Sur. Am I spreading myself thin? Yes, I would if I took it away from you, so that it would be all thin. But it isn't. That what you have, that what Boston has, that what Seattle has at the present time,

what Berkeley has and Palo Alto is a tremendous quantity of material which they can use, and as I say from now almost until Doomsday after twenty years. In the meantime, there will be more accumulated. I know because I can't help talking. You can't stop me. But you realize that I'm not taking anything away from you, even if I stay away. And it's not that I feel I'm entitled to it, not in the least. I don't care. I Work and Work and Work until I die, so-called. So don't think that I forget you. I leave you with enough things. I'll be away three weeks. Good. I'll come back. We'll have some more chance to talk. And a few more meetings.

And then the end of March there we go. Maybe the twenty-first of March. Aries. Spring. New season. Sun. First. The first day, when the sun day and the sun at night is the same length. The balance in life when the sun crosses the equator. And we're in for a possibility of a summer time with constantly ascending sunlight, reaching finally in the middle of July someplace like Cancer. To wish then during such a time for us that we can maybe make that little trip. Hang on together if we can. Get into each other's hair. But Work because maybe we have a chance of doing something a little unusual. And because of that maybe we can be reminded.

And then the rest of the year, who knows where will I be. I don't know, yet. But you know I am bound to you. At the same time I will be away from you. And you have to Work. You have to learn. You have to stand on your feet. You have to continue. This I hope for; I wouldn't say I expect it. Of course I wish it with all my heart that you will not forget. And that later on when I don't walk around here any more so tht you can see me, that maybe you have a little memory of something: "Yes, I remember one evening at Nishimura. Now. Maybe not, maybe another. Maybe a meeting, maybe, but he said something about the future." And then you

will remember, at that time. And maybe it will not be so clear to you, as it now might be clear. But there will be enough left so that something in your heart is still there. And it says: "Yes, I know. He said then we should Work because Gurdjieff has lived. Because there is something that what Gurdjieff taught and said and lived his life for. That what really, as he said then, was most important in life" And to value it. In the years to come that you come to that kind of a conclusion: Yes, that is right. If you do, I hope it is not too late for you. I hope it is not too late so that you already are so crystallized that you may have the wish. But the heaviness of yourself, that what is ballast, that what will prevent you so that you can't even move. And that you cannot find anything to value, to dissolve that what is an obstacle for you. I hope it is not like a stone around your neck. I hope that in time that you realize that you can, and now still have to, and that you continue to do this so that you will not be bound. And that you at the present time already start to cut certain threads which of course - why should one be in the land of Gulliver all the time? To the future and your Work and your freedom. I hope you will never never forget it.

Part III

So, on the basis of what I've said, there's really nothing to say any more. Because I have a feeling. I've said everything that I wanted to say, and also that I save some tape. So why waste it? It would be good if you could do without me. That is, whenever you happen to think about Work, and it is not entirely clear that you really take the trouble to get a tape or something. Or to sit down and read All and Everything. All and Everything is in it. You have to read it. And ask yourself this question every once in a while: when are you reading? How are you reading? Are you still reading? I'm not meaning by that reading groups. There are a few. There are not enough of course. During the time, by the way, that I'm away all reading groups, wherever they are, will take place at my office, upstairs in the library. I would like that because it will give me a feeling that the office is used

for that purpose and not necessarily for physical work like on Saturday. Something of the atmosphere must be there. Of course you can say, yes, there are going to be meetings. And of course there will be discussions of Gurdjieff's Work. I grant you all of that. At the same time, efforts that are being made I would like during the time that I'm away, to be concentrated. And particularly as you know with the task that I have given - the third week. I would like to see the third week, those who are really serious, that they try during that time, that one week, to concentrate as much as they can on Work and if they possibly can, together. And then at such a time during that week you make it a point to come for instance to the library as often as you can. You can have free coffee if you want to make it. But to have a use for this particular place that we have; and you might say to sanction it. That Peter, if he wants to play, he can play. Anyone who wants to study piano like Miriam can study. So that in that little house of ours, something goes on - particularly as I say during this week of concentration - and concentrated Work, concentrated activity, concentrated thought, concentrated wish. So that out of that, all these wishes for the sake of yourself - after all, it is for yourself you are working. You are not as yet working for God. You are not working as yet for the universe and to maintain it. It will take a long time before you get to number four and number five in the Objective Morality series. The first three - it's important. Your body, your emotions, your mind, your mental functions. They need attention. And that you use now if you come. And an atmosphere you create, and a wish which you leave there when you leave. So that it is there. If someone comes, maybe they can find it; maybe they can feel it; maybe they know that someone was there and left his or her mark on the place. The place has to have something. We try, you know. We do a little. We do something with movements. And by the way, about movements I want to say something. Don't ever think that movements have to be done when you are conscious. It is really

quite stupid to think that. Movements are to give you at a certain time under the command of your ordinary mind a certain knowledge which you have in your mind in accordance with which you now move certain parts of your body, and in such a way that you break the mechanicality of such movement. Of any kind of movement that is not related to each other will help you to break something that is like a pattern. And it is exactly the breaking of that, not to do like we always do when it thinks and so forth. We move a little bit like Isidora Duncan. Or like any kind of a dance form to which everybody is used and everybody does it the same way. This is something quite different, because the three parts of yourself, your arms, your legs, and your head have to behave in a different way from usual. And during that you break a pattern, a habit, a mechanicality, your automaton. You have to think; you have to direct it. It is ordinary life. This movement business is ordinary life. But when it is done correctly, because of the breaking up of the relationships between centers, it has a chance that you are awake as a result. Don't start with it. It won't work. To try to be awake is when you happen to observe. Then that is the state of awakening that you expect. And that comes through your mind. And that is the method. Movements, you do it through your body, by making the body behave in an unusual way. With your feeling you do it by deepening the emotion and by extending the rate of vibration of your heart, by making what is taking place in your solar plexus move over to your heart and to get the different parts of your emotional center which is now broken up together in one place. That is the attempt you make when you are quiet. You listen. You let art, as it were, some kind of a form of art, or religion penetrate into you, open to it, open to your conscience, the voice of God, of that whatever you consider higher than you are, and which can reach you in an emotional sense. This is what you do with your emotions. As a result you will wake up. Because that will produce, this openness, the possibility of you being completely there as a unit. And in this unity, that kind of fusion, you have reached an entity,

because of its dynamic quality - being pulled to that what is higher - has now another kind of a force which leads from the level where you are to a higher level, to a level which is less in density, which is higher, which is lighter, which is closer to God, closer to Infinity.

The result from movements is simply because of the breaking up of that pattern and the unusualness. The breaking up and the separation of the centers enables the centers at certain times to come together, you might say, on their own as united in the totality of a movement, when all three parts are done correctly. And then because of this posture something takes place in you and you are awake as a result. You can be. All three roads lead to the possibility of consciousness and conscience and will. The will is in the movements. The will is then in your mind directing, wishing and willing that particular posture to take place upon command of music which will help your conscience. That is, it will help your feeling center, your heart, to unite, to be there. And your mind, being concentrated on that what should be the correct movement, will then because excluding everything else, yield to the possibility of uniting with that what is a result of your will and the result of your conscience. Then your consciousness will take part. Then again this entity is desirable in the eye of God. This is the kind of posture, the kind of experience, the kind of realization which God recognizes. And the Lord smiles on those who are in that way united for themselves, regardless . . . You see, because they don't know much. Their knowledge is gone. And they don't feel much because also their feeling, all the energy has been used up for the fusion. And what they are physically - it is utterly impossible to do anything because it is only dependent on the posture which has to be held in that - as if it is, I've said it many times, stretching out its arms towards the possibility of wishing to understand. And that in that you see this almost terrible thing that does happen

to one, the losing of oneself so completely in that that you know, not be worthy even to know, not to be worthy to know anything, not to be worthy to feel or to have any emotion, to dedicate that. And then at last one's will also to be given over, "not mine." So that in that kind of prayer the realization of God on earth appears in you.

I talk about this now many times. You see I talk a little religiously. And sometimes you also know I talk emotionally about it because it concerns me. And it concerns my heart, my life, my wish for you. I want it for you. I want you to be able to do it so that you can overcome the ordinary little things in life that will hurt you and bother you, the hates and the angers and the jealousies and all the rest of it. So that for a little while at least you can do without them and that something else is taking place in you which of course is far more important than anything else ever could be in your life. If you can bring that about, if that can be your aim, try to remember it in the third week. That obligation you have, that kind of task. You ought to. That's all I can say. That you ought to, that I think you have that obligation. Your wish to take it depends on the state in which you are, and the recognition of your nothingness. To the extent that you know that, to that extent you will take this obligation on you. And it will be worked out by means of Partkdolg-Duty, the participation of that what is Work as an obligation for yourself, participation in the activities of life in which you place first your essence and then your essential essence and then your magnetic center. In which you, because of that, you bring, if you can, your consciousness of knowledge based on understanding with facts that have truth for you; with a conscience which has been purified by the process of an activity by working, working on yourself, by having assisted in the dynamic quality of () continually remaining alive and awake for the sake of building, building like an architect who builds a house, who has a vision, who sees what ought to be done and is not satisfied until it is complete -

regardless if he would die in the attempt, regardless sometimes if he falls off the scaffold, regardless if he might even break his leg. He keeps on going. It's his - it is his aim.

So, a three weeks now. You work. And when I come back, I hope I won't know you at all. Such changed people you ought to be. Gurdjieff, in once a little discussion which Kate Hulme had at the time when a group of the crocodile and so forth - we once were there at the time in Paris - related at that time a little story of the cows in the barn. I don't know, I don't think it's in her book. But in any event, the cows were led out to pasture in the morning. And when they came back, they didn't know where they were. Because the farmer in the meantime had painted the cow barn and the door. And the cows were at a loss. If you wake up and you find yourself so completely changed, so that you are surprised, and at the same time not knowing if it is really right and so forth. And finally you must come to the conclusion: but this is me. Then you have worked. To that kind of work.

End.